

Now heare this all yee ^{persecuting}
RULERS, PREISTS,
 AND
MAGISTRATES
 Throughout the *WORLD.*

Woe, woe, terror, terror, and feirce indignation
 from the Lord God, even the true Testi-
 mony written in this Book, by the
 Servant of the Lord *Daniel*
Baker.

This is your just recompence from the righteous hand of the Lord
 even the equall portion of your Cup, which the farther you goe on,
 in persecution, the deeper will this Cup be filled with the wrath and sore
 displeasure of the Lord God of recompence: And yee Preists, Magistrates
 and Rulers of England, New-England, and Rome, who have Lawes,
 made in the corrupt wills of Men, that were in the making of them out
 of Gods feare, and not in that spirit and wisdom of God, that gave
 forth Scripture, and so unjust grounded Lawes, by which the Popes in-
 quisition, is persecution to death, by fire, for the testimony of a good con-
 science. New-Englands Law, after banishment to be hanged to death;
 Englands Law, Mens wills, and imprisonment till death; for bearing
 testimony against corrupt Lawes, and corrupt Mens wills; Oh ye Mu-
 gistracy and Ministry of England, and New-England, call not the
 Church of Rome Whore any more, like ill-bred children (all you that
 persecute) seeing you may read your selves, and all that runnes may
 read you, like Mother, like Daughters, in persecution, all Sonnes of the
 Bond-woman, seed of the Adulterer, and the Whore, who must all drink

The tree is
 known by its
 fruits, so said
 the Scripture
 as may appeare
 by what *Job*
Watson cal-
 led a Justice
 peace, hath
 been long
 bearing and
 hath brought
 forth as man
 appear by
 these follow-
 ing lines.

up this Cup of Gods seirce indignation, and I say again the farther you goe on, the deeper will it be filled to you, and it will be for you the more bitter to drinke it; and all you Constables, Marshall and Servants to him Goals-keepers and Servants to them, I warne you all, in the feare and dread of the Lord God, take heed how any of you, or any man obey the command of any Magistrates, that doe, or shall in their corrupt willes, or according to any corrupt Law, command you to serve them in persecuting the innocent, to hale them, without a just Order under their hand, and dragge from their presence to Prison, without a just mittimus, or somewhat to shew the crime to be just, for which you are commanded to doe their command, and let Goalers consider how they receive any into Prison, without a signifying from the Magistrate the crime laid against them, which is but reasonable, lest blind service be done by them, and so they be found Servants to the Devill, in doing what the corrupt willes of Men command them, which feare not God: and so all of you (who joyne with them, and lend a hand to them in persecution) partake with them, in what is written in this Booke, even the seirce and bitter Cup of Gods just indignation.

H. B.

Now is the time of thy tryall come oh John Waterton, who shalt most assuredly give an accompt before the throne of the Lamb, the light of the holy Citty, for all the deeds of darknesse done in thy body, who art weighed in the equall ballance of the true Sanctuary, and art found wanting, notwithstanding thou art called a member of a Church of Christ, who, I am certaine never had, nor hath, at this day: such a corrupt, fruitless, unsavory, darke, blinde, wicked member pertaining to his most pure body which is the Church of the living God, the pillar and ground of truth: which thou art out of. And all sober people may behold where thou art, and hast been, exercising the power of darknesse of the Beast and of the Whore that hath bewitched thee with her sorceries and made thee drunke that thou hast long time reeled and staggered and vomited up thine owne shame through the open streetes, thy stinke and ill savour (behold I tell thee, is come up into the nostrils of the most pure Lord God of Sabbath, and the eternall eye comprehends thee, and all the fruitless and wild trees of the Forrest the land of darknesse and barrennesse, the fire is already kindled, and woe to the stuble, the chaffe, the vipers and

and serpents, the deafe venomous Adders, which in no wise would heare the voyce of the Charmer, and can a fire be kindled among such venomous uncleane creeping things, and will they not bisse make a noise and shoute forth their stinges, surely it hath, and will be so, and who can expect to gather Grapes on Thornes or Figges, on Thistles (I know their expectations shall faile that doe) a remembrance of the true Church of Christ, or the Man of God, of truth, meeke, and mercifull, as a Ruler ought to bee, and of sound Judgement, to shew forth all long suffering, gentlenesse, meeknesse, sobriety, temperance, purity, moderation, brotherly kindnesse, love without dissimulation, or respect of Persons, and these and such like, are the fruites of the pure cleane spirit of the Lord; but mine eye hath not yet beheld these fruites proceed from thee, but contrarywise bringing forth corrupt and unsavoury fruites, by which the poor and needy have been long time oppressed and burthened under which they have deeply sighed and groaned, cheifly upon the first dayes of the weeke, which thou, in thy blind darke zeale, hath often called the Sabbath, or Lords day, whose is every day, to the shame of thy darke Teachers, who have not yet taught thee to distinguish, between the dayes of the weeke and the Sabbath and so art found persecuting with the powers of darkness; them that feare the Lord and keep his Commandments, who said, six dayes shalt thou labour, and the seventh, the Sabbath which was given for a signe, to Israell, in the wildernesse: where the Idolaters and Murmerers were destroyed and fell, before the Beleevers entred into the good Land of rest: and many shall fall after the same example, amongst whom thou art, who shalt give an accompt for every Loafe of Bread and ounce of Meate, Flower, and necessary Foode and Rayment which the poore, the Widdowes and Fatherlesse have wanted, which thou through thy persecuting, oppressing, blinde, wicked zeale on the first dayes of the Weeke hath so frequently taken from them without pitty, compassion or mercy, which is all out of the way of God: whose wayes are equall, and if any Man doe the thing that is good, just, or equall, on the first day which is one of the six, which the Lord commanded Israell, saying, six dayes shalt thou labour, he doth well, and if the Lord command one thing, and blinde persecuting Magistrates, and great Men of the Earth,

7 make Lawes and Decrees to command another thing, whether is it better to obey God or man, let such as feare, and desire to feare the God of truth, judge; and let every Man search with the light, his owne heart, and so be fully perswaded in his owne mind: see what Daniel in such a matter, and the three children did, Dan. 3. 17. 18. and Dan. 6. and I am sure it is very unreasonable and unequall

Read a Book entituled an Epistle to all th. Christian Magistrates and powers in the whole Christendome; Sold at the Bull and Mouth neer Aldersgate; And another sheet entituled, the voyce of thunder.

} oppression and cruelty for any one who beares the name, especially of a Christian Magistrate or Christian, or of a member of a Church of Christ, to take foode or rayment by force, tyranny and cruelty from the poor and needy, the Widdowes and Fatherless, after they have wrought hard for their bread; then to have their bred, food, and raiment, with violence, force, and cruelty, taken from them, without mercy, pitty or compassion by thee; Oh John Waterton, how hard will it be for thee with many more that's in thy nature, to finde repentance unto Life, for in these and such like cruelties hatt thou long exercised thy selfe; now the everlasting light of life is springing up, and will shine over the whole Earth, and spread from Sea to Sea, for it comprehends the darknesse, and fathomes the depths of Satans wiles, his Lawes and Decrees, and espyeth out the turnings and twinings of the most subtle Serpents: and thou in any wise cannot be hid from this eye, the light; the Rodde of whose mouth, will smite the Earth, the breath of whose Lippes shall slay the wicked, who are as the troubled Sea that cannot rest; as thou did manifest thy selfe, the last first day in thy rage, and fury, without mercy, pitty or compassion.

To my wife and children: who are left as the widdow, and fatherless I being cast into prison, (by unreasonable men) because of my testimony in obedience to the Lord, against the deeds of the world that lyes in wickednesse, for they are evill, and wicked, and the Lord is pleading with the inhabitants of the earth for these things and thy worke, and place should have been, hadt thou been a man of God, (the last first day which thou calls the Sabboth) to be a terror to evell doers and brutish people that are with thee in Cain, Esau, Nimrod, and Ismaells life and nature, to have still'd and restrained them, from offering
and

and doing violence against them that depart from evill by the feare of the Lord; but contrary wise, thou did as much as in thee lay, strengthen the hands of the wicked to make a prey of the innocent, that feare, and obey the pure spirit of the Lord, in doing the thing thats Just, Equall, and good in his sight; though the beaten rage, and persecute, and imagine vaine things yet it shall goe well with them that feare the Lord, who is, and is to be worshiped in spirit and in truth: out of which thou art, otherwise I say thou would not have so strengthened the hands of evill doers, in going about to ruinate my wife and family, who, I say was left as a widdow and fatherlesse, by throwing one of my servants into prison, and putting the other in the stocks, and making (as it were) a prey of my goods, and venting forth bitter wicked vile threatnings and unsavoury words, as is thy usual manner so to do, not becomming a man, thou bearest the name of, but art not, speaking these words, of my wife, calling her Baker's Wenche, and my Maid Bakers Impe, and of such sober people that could not doe, nor use violence with the wicked, calling them Bakers Imps, and sometimes saying, I was a rogue, oftentimes telling people I was mad: and Baker thou wilt be in hell ere long, when I bid thee repent, feare God, and do justice, these, and such like unsound words, and filthy abominations acted by thee, which are for judgement, and to be condemned: came from thee, and the eternall eye and eare of the Lord hath seen and heard these things, and behold, the light of life is arising, who with the hand of his power, is comming neare to judgement, with which he will plead with the oppressors, and the cause of the innocent suffering seed of Christ in the male and in the female. Yea he is arising (who comes not to send peace on the earth, but a sword.)

Here followeth some particulars written in a mittimus under John Watterton's hand, who committed my servant Richard Taylor to new Bide-
well, who performed the duty of his place, and trust, and honest fidelity about the space of halfe a yeare, and as the duty of a good servant is, hath performed his worke the time of his being my servant, so that I have no evil thing to lay to his charge, and this I testifye that he served under the command of Captaine Whore in the service of the Common-wealib, immediately before: and since he came to be my servant who cheifly went through all my business in my honest employment for the maintenance of my Wife and Family, I being in bonds my self, and this my Servant by force taken out of my house and cast in to
A 3
prison:

322
son by John Waterton, called a Justice of peace, with the mitimus flust
with lyes slanders and reproaches.

As the moderate reader may read and understand.

MIDDLESEX.

To the Governours of the house of correction.

These are in the names of the keepers of the liberties of England, &c. To receive into your custody the body of Richard Tailor being a dissolute and disorderly person and cannot give any good account of his living nor whence he came.

Now herein be it known to thee John Waterton that thou hast much abused, belyed, and falsely accused the poor man, who did and yet may testify to thy face that he was my servant, and that he had been so long with me as above mentioned about halfe a yeare: and this was a good account of his living I beare record also, though thou have caused such lyes and slanders to be written under thy hand of the poor man my servant, and moreover he told thee concerning his name where it was to be found in the muster rolls, and also told thee his name, and when James Brock asked John Waterton why he put my servant in prison, his answer was because he would do it, then James Brock asked if this were an answer befitting a Christian, much more a Christian Magistrate, and he said twice it is good enough for thee.

And thou telling people (concerning the people of the Lord) who worship him in spirit and in truth, that they were a company of Whores and Rogues, and that they met together to play the whore and the rogue, and this is true that thou said so, but in the feare of the Lord in the behalfe of his innocent suffering people, behold I testify that it is utterly false, and these unclean wicked abominations is hated, abhorred, and utterly denied by us. And moreover John Waterton, thou saidst to Jeffery Winchurll when he said to thee, that it was better to suppress the Ale-houses which were so many, and the cause of much sin in the Land, then thou told him, it was long of him, and he answered thee, it was long of thee, and other Justices that did grant them Licences, next day thou told J. W. That thou would indite him to the Sessions for denying to put my maid in the stocks, though J. W. were not then there in thy presence: and thou may remember that thou said, if thou were a theife thou wouldst rob the Quakers rather then any other, as thou past the fields with him to Stepny steeple-house and it's manifest what was in thy heart, was it not fulfild last first day of the week, when thou commanded two Men to take my goods out of my shop, and hast not yet restor'd it again, which was about

a bushill of flower, and its written, the theife should restore fore-fold, or be sold for his theft, and I would not have the theife hang'd, but that he might live to repent and reform his life. And work with his hands in the thing that is good, and this is according to Moses (spirit in the Scriptures) of truth, and the Apostles doctrine, who said let him that hath stolen steal no more, and I would not have any hanged for stealing on the first day or any other day, as the Mayor and some Aldermen of the City of London can testifie, for I am a friend to Moses, Christ, the Prophets, and Apostles spirit. O man what will be thy end, for surely these things will lye heavy upon thy conscience when the hand of the Lord visits.

And the reason thou gives, in thy lying Mittimus of my Servants commitment was for assisting silly women to keep open my shop on the Lords day, but art not thou in the night, in the darknesse, and is not the light good, and is not that which is good called day: and is not the first day of the week a good day, and so is every day, whose is the Lords, that made them, and tell me which day I shall open my shop that is not the Lords day.

And whereas thou calls them silly women, whom thou saidst my servant did assist, I tell thee again, thou hast falsly accused the innocent, and they are not silly women, for they have learn'd of Christ the light, the Lord of the Sabbath, the substance that ends the signes to come out of the shaddows and likenesses, and thou may read in the Scriptures that they are silly women that are laden with sins, led away with divers lusts, ever learning, &c. 2 Tim. 3. chap.

The thorny briery and unsavoury professors of the Prophets good words may read themselves, who are so proud, haughty, and scornfull in their costly aray, and changeable suites of apparrell, being at ease in the flesh, whose minds are led captive after every lust, and vanity, and so become defiled and hardened, walking haughtily with stretched forth neckes, the spirit of envy exercising their minds, with such scornfull eyes, that they can hardly tell how to looke one another in the face without disdain, not knowing a bridle to their own tongues, nor like to Sarab's adorning within, which will bridle the whole course of the proud rebellious nature, and I say this is not liked nor belev'd in by these which serve the Lusts, Pride, Vanity, Pleasures which are of the world, and not of the Father of truth, and yet such are called Christians, members of Churches, and of the body of Christ (the light, the lampe) where whose throne such shall assuredly give an account, and also tell thee, such are silly women, and they are
not

not so, who learne of Christ whom thou hast falsely accused and freequently vented forth bitter lying reproaches against them, which I say againe, Will lye heavy upon thy conscience, when the Lords hand visits, from which in any wise thou canst not fly, nor hide.

Though thou say he refused to tell his name yet thou knew it and did expresse it in thy mittimus, and also to make him odious with thy enmity, thou hast caused to be written in thy lying mittimus these lying reproachfull words, saying he appeareth before me to be a dangerous suspicious person of idle life, and this I testifie for the poor man my servant to thy face, which will stand upon thy head that this is evill, and wickedly false, and many people and neighbours about my dwelling house can bring in their record, and beare testimony with me against thee; and the Lords eternall witnesse in thy conscience will also beare a true testimony, and judge thee for these, and many other abominations acted by thee, against me, my wife and family from time to time, and behold this I tell thee, the Lord knowes my heart, I desire these things I have written, might not be laid to thy charge, at the time when if happily thou may find a place of repentance unto life.

D. B.

Poultrey Counter, the
inner prison, the 1. 9th.
month 2. day of the
wecke. 1659.

THE END.

Printed for M. W. 1659.